

Tickets-of-Leave are small self-contained additions to the **Convicts & Cthulhu** setting for Lovecraftian roleplaying in the early penal colonies of Australia. Each includes a selection of game elements which can either be used collectively as a thumbnail sketch of a mini-scenario, or can be used in isolation to provide pieces that enhance a scenario of your own invention.



Convicts & CTHULHU

TICKET of LEAVE #8

Gentlemen Convicts

CREDITS

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Introduction

When most people think of the term 'convict' in the context of the early penal settlements of Australia, they automatically picture lower-class rabble from English, Scottish or Irish society transported to the colonies for some kind of petty offense. And the vast majority of convicts sent to New South Wales and later Australian colonies were exactly that type of person, drawn from Britain's criminal or labouring classes. But those weren't the only type of convicts that arrived on Antipodean shores: some convicts were actually gentlemen (or, occasionally, ladies) from more socially 'respectable' backgrounds who had ended up on the wrong side of a magistrate's sentence. Sometimes these individuals were guilty of criminal acts, but unable to use their wealth and status to dodge the penalties for their actions. But more frequently these gentlemen and ladies received their sentences more because of who they were rather than what they had done. This is after all, an age when being a member of the wrong social reform movement (such as those set up to lobby for Irish self-rule) or simply having the wrong politics or ancestry, might result in a criminal charge. And then of course there were men of influence who dared to cross swords with other gentlemen who wielded even greater influence than they – such stoushes could easily end with the loser being found guilty of some trumped-up criminal charge and bundled off to the colonies as punishment.

While the plight of such so-called 'Gentleman Convicts' was theoretically no better than any other prisoner, in practice their personal wealth meant they expected – and usually received – treatment considerably better and more advantageous than most. This Ticket of Leave supplement looks at the



Gentlemen Convicts of the early convict era, providing some historical examples as well as a lengthy scenario sketch. The latter sees the investigators drawn into the strange supernatural mystery surrounding a society of Gentlemen Convicts whose members have inadvertently run afoul of a particularly disgusting and relentless Cthulhu Mythos threat.

Gentlemen Convicts

“Persons who have been in a higher situation in life, have tickets of leave given to them, by which they may have liberty to provide for themselves, and are exempt from all compulsory labour.”

— From Great Britain House of Commons: Select Committee on Transportation, 1812, page 12. <http://catalogue.nla.gov.au/Record/1887951>

The *Convicts & Cthulhu* setting takes place relatively early in the history of the penal colonies, predating many of the reforms which later sought to systematise the convict system. In this era, there are very few rules and safeguards to protect the vulnerable. Equally, this freedom means that any convict who came from a recognisably privileged background may benefit extensively from their former status back in Britain. In particular, such “Gentlemen Convicts” are routinely given a ‘ticket of leave’ immediately upon their arrival in the Colonies and allowed to assume all the perks that entails. This means that well-to-do convicts are exempt from performing forced labour on road or other work gangs. It also means, however, that the Government is not obliged to support such convicts from the Government Stores, the assumption being that such high-status persons should have no problem in earning some kind of income for themselves.

In order to earn money to pay for their own food and lodging, Gentlemen Convicts are obliged to take up some form of employment. This is most commonly clerical work, with the convict either being assigned to a friendly master or directly working for the Government. Such convicts have many of the same freedoms and privileges as free settlers (although are still technically convicts).

The pedigree of well-off convicts is usually established in one of two ways: by formal introduction, or by direct wealth. In the former case, it is not uncommon for Gentleman Convicts to carry letters out with them on their voyage from Britain, often addressed to the Governor or some other senior official and authored by a wealthy patron or ally back home. Such introductions unlock privileges that no labourer or criminal convict could ever hope to secure. But even those who do not carry such a letter of patronage, may still earn such a position of

A Note on Gender

While this Ticket of Leave is entitled “Gentlemen Convicts” there is no reason to assume that women of wealth and status did not also benefit in similar ways in the Colonies. There is sadly little surviving documentary evidence of the lives of high-status women convicts and their personal histories – and for this reason the historical examples of “Gentlemen Convicts” cited below comprises only men. For the purposes of a *Convicts & Cthulhu* game, however, the Keeper should work with the presumption that female convict NPCs (or investigators) who arrive in the Colony with letters of introduction or a stash of valuable possessions can readily obtain the same benefits as their male counterparts.

privilege by a far more direct method: buying it. Rich convicts can use their wealth in Britain to secure certain advantages such as a more favourable berth on the convict ship carrying them out to Australia. If they somehow manage to smuggle some of their wealth, or other portable items of property, all the way to the Colonies, these chattels can readily be exchanged for privileges, including grants of land in New South Wales (or later Van Diemen’s Land).

The Crimes of Nobility

Unlike most convicts in the early penal settlements, the crimes of the Gentlemen Convicts are rarely just simple theft or street violence. Rather, such individuals are more likely to be perpetrators of forgery or other forms of embezzlement. However, it is also common for such convicts to have been involved in crimes of ideology-inspired violence and in many cases organised political dissent.

The Gentlemen Convicts – and in particular those who had been convicted as political criminals – like to organise themselves into common groups or informal societies. The best historical example in the *Convicts & Cthulhu* era was that small group known as the Scottish Martyrs (see nearby box). However, this is just the most obvious and conspicuous of organisations: there are likely to be many other more shadowy associations of well-to-do and politically-motivated convicts in New South Wales and other colonies.

The Scottish Martyrs

The Scottish Martyrs were part of a radical democratic movement, which found inspiration from the (then-recent) French Revolution. They were largely from wealthy families, although the movement itself comprised members from all classes. Most were transported for crimes of sedition. The British Government was criticised for the harshness of their transportation sentences, although it should be noted these were wartime actions, when the fear of French invasion was strong and the sting of the recent loss of the American colonies sharp.

Some of the Scottish Martyrs were supported by subscriptions from political allies back home, which were raised to ensure they were able to live in some comfort in the hope they would continue their political activities. These gentlemen continued to meddle in Colonial politics including being early advocates of a republic.

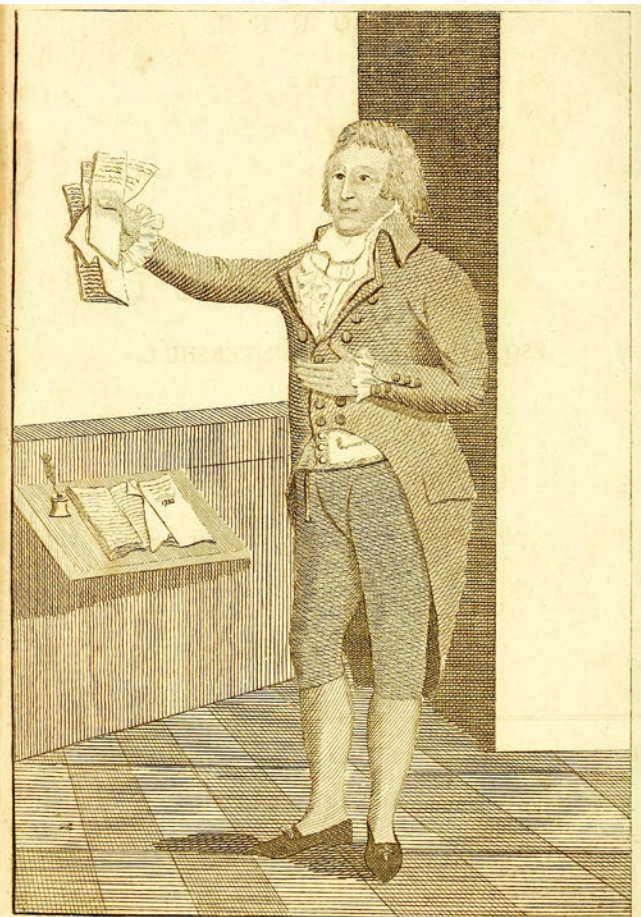
Five Notable Gentlemen Convicts

Some brief biographical sketches are given below for five prominent individuals who fall into the category of Gentlemen Convicts. These individuals may be directly useful as NPCs in a Keeper's *Convicts & Cthulhu* campaign, or might simply inspire the creation of other similar individuals. As per the note on page 2, the historical examples are all men – likely an artefact of the haphazard and inconsistent historical record kept about the lives of women in this era. In all probability, there were examples of wealthy women convicts who similar achieved privilege because of their (former) wealth: it's just that their stories haven't survived.

Because of the significant privileges afforded to Gentlemen Convicts (at least compared to normal convicts) players may be tempted to play an investigator drawn from this unique stratum of colonial society. The biographies below may help players in fleshing out the background to such a wealthy convict investigator.

THOMAS MUIR (1765-1799)


Muir was a Scottish political reformer and key member of the 'Scottish Martyrs' (see nearby). A graduate of the University of Edinburgh and



THOMAS MUIR ESQ. YOUNGER
of Huntershill
Scoles sculp.

a lawyer, as well as a devoutly religious man, he was influenced by the philosophies of the French Revolution. He was a member of the Glasgow Friends of the Constitution of the People, and it was in this capacity he read out an inflammatory statement from the United Irishmen of Dublin, a like-minded group from Ireland, and for this act he was arrested. He fled to Paris and did not appear for his trial. He was declared outlaw in England and determined to go to America. On his trip there he unwisely dropped in to see friends in Scotland where he was arrested, tried and sentenced to 14 years transportation.

Muir arrived in Sydney in 1794 and bought a small farm on Sydney Cove (which features in fictional form in the scenario seed included in this PDF). In 1796, he connived to escape the colony on an American ship *Otter* and transferred to a Spanish gunboat, where he arrived in Spanish California. He eventually sailed for Spain, but with Britain at war with Spain he was caught in battle with a British squadron where he lost his left eye; while unfortunate this meant the British authorities did



not recognise him when they later captured him. Through the intercession of the French foreign minister Tallyrand he arrived in Paris in 1797. He died there two years later, weakened by his wounds and unheeded by his allies. Muir is today considered today one of the fathers of Scottish democracy.

Sources: <http://adb.anu.edu.au/biography/muir-thomas-2488> and for a very detailed look at Muir's life https://dictionaryofsydney.org/entry/muir_thomas

THOMAS FYSHE PALMER (1747-1802)

Palmer was a Unitarian Minister and political reformer. He was educated at Cambridge and ordained in the Anglican Church, before leaving and joining the Unitarians, in which capacity he preached in Scotland. He arranged for the printing and distribution of a political pamphlet on Parliamentary reform, for which he was arrested and sentenced to 7 years transportation for "seditious practice." Palmer was accused of incitement to mutiny on his voyage to Sydney and confined in grim conditions for the rest of the voyage.

He started a farm in NSW and went into the shipbuilding business with two free settlers, one of the pioneering enterprises of early Colonial mercantilism. He was a close friend of explorer George Bass. He was noted for writing sympathetically of the Aborigines in the Hawkesbury during their conflicts with the NSW Corps and white settlers. He was critical of Governor John Hunter and his anonymous pamphlets published in Britain managed to get Hunter into trouble with the Colonial Office. When Palmer's sentence expired he sailed for England. However, the ship was wrecked on the Spanish island of Guam, where Palmer died. The Catholic Spanish refused him burial and his remains were taken by an American ship to Boston, where a plaque to him was placed (though this has since been lost).

Palmer was a notably cultured convict, successful entrepreneur, and friend of scientists and surgeons. He was also known for his great friendship with the Aboriginal peoples of the area, with whom he lived for a time. He was disliked by the NSW Corps and Governor Hunter who considered him their enemy.

Sources: <http://uudb.org/articles/thomasfyshepalmer.html>

MAURICE MARGAROT (1745-1815)

Maurice Margarot was a Scottish Martyr (see box), but a contentious figure to contemporaries and historians alike, who still argue about his motives. The son of a wine merchant, he was living in France during the French Revolution and returned to England to become a key member of the radical London Corresponding Society. His notoriety as a radical speaker led to his being charged with sedition and sentenced to transportation for 14 years, a judgement whose injustice he continued to propound for the rest of his life. As early as the voyage out he was suspected of informing on his former colleagues to the Captain, in an attempt to curry favour with the colonial authorities. He was also suspected of being a spy for Hunter and later for Governor King, informing on radicals and others in the colony who trusted him. However, at the same time he was clearly complicit in gathering about him various disaffected 'gentlemen' including some of the United Irishmen who were behind the Vinegar Hill uprising in 1804 (see *Convicts & Cthulhu*, page 11).

Margarot was also critical of the authorities, going so far as to send secret letters to the Colonial Office informing on Governor King himself! (Thus, he was in the unique position of informing for and about King at the same time). King wanted to get rid of him, but so feared his spying was too worried about what Margarot was reporting to the Colonial Office to risk it. In the end, it was his support of the Irish in the Irish uprising as well as his enmity with the NSW Corps that brought about his undoing. He was arrested and despite the Governor wishing to be lenient, the officers wanted him harshly dealt with for colluding with the Irish.

Margarot was re-transported following the Vinegar Hill uprising first to Norfolk Island, then Van Diemen's Land, and subsequently to hard labour in Newcastle. Margarot's spying did not mean he abandoned his revolutionary principles: he somehow managed to reconcile his espionage with ambitious plans to overthrow the Government in Britain and/or establish a Government-backed expansion of farming in New South Wales to make it a rival to America. He returned to England in 1811 and was an influential witness for the 1812 parliamentary committee on transportation. He died in London in 1815.

Sources: <http://adb.anu.edu.au/biography/margarot-maurice-2431>

SIR HENRY BROWNE HAYES (1762-1832)

Henry Hayes came from a wealthy family in Ireland. He was a sheriff in his native Cork and Captain in the militia, during which he was responsible for arresting those who were later transported to Botany Bay. He was knighted in 1790 for these services. A widower with several children, in 1797 he kidnapped a Quaker heiress, Mary Pike, and tried to force her to marry him. She escaped and he was outlawed. He went into hiding for a while and then in 1800 believed it safe to reveal himself. He was so confident he would be acquitted he offered himself up to trial. He was found guilty and sentenced to death, which was commuted to transportation for life.

Hayes sailed for Sydney in 1802 and paid well for a privileged position on the ship (though this cabin came into dispute with the ship's surgeon whom he assaulted, leading to Hayes being jailed for six months upon his arrival in Sydney). In Sydney, he fell in with Maurice Margarot (see above) and others and was suspected of being involved in the Castle Hill (aka Vinegar Hill) uprising in 1804 for which, despite lack of concrete evidence, he was re-transported to Van Diemen's Land. He received a land grant in 1805 there and returned to Sydney in 1808.

In Sydney, Hayes made his home in Vacluse House in South Head on Cadigal land, which still stands today. However, in 1808 Hayes was sentenced to Newcastle Coal Mines for his sympathies with Bligh, though he returned in 1809 to face a charge of mocking the rebel administration. Hayes was pardoned by Bligh, which was honoured by the subsequent Governor, Macquarie. He sailed back to Ireland in 1812 and survived shipwreck, to settle in Cork until his death in 1832.

Hayes is noted as starting the first Masonic Lodge in Sydney in 1803, though was imprisoned for it, as it was in defiance of an order from Governor King. He was known as an irascible fellow who tended to solve problems with his fists, and who lived in high style despite his status as a convict.

Sources: For a lively account of Hayes' life see: <http://www.sirhenrybrownehayes.com/foreword.html> and also <http://adb.anu.edu.au/biography/hayes-sir-henry-browne-2172>

Smith, of Ballinatrach, who was blind of an eye. He was a man of middle stature, and of a haughty disposition. He always carried about him two watches, and wore his hat cocked up at both sides with a rosette. When he was a captain in the South Cork Militia, he usually encamped under a tent covered with silk, and was otherwise equally extravagant. Seeing that he could not escape the vigilance of those who were on the look out for him, for there was a reward of 1,000*l.* offered for his arrest, he thought how he might help an old friend in the matter. At this time a Mr. Coughlan, hairdresser, perfumer, &c., lived on the Grand Parade, Cork, an old follower of the family. Here was an opportunity of putting him in possession of the reward. So Sir Henry called one evening on Coughlan, who next morning gave the necessary information. Sir Henry was arrested, and Coughlan got his reward. Three red-brick houses, built out of the money, still mark the spot on the Grand Parade.

JOHN GRANT (1776-?)

One of Australia's earliest poets, Grant was also a political agitator. He fired a gun at a family solicitor who was standing in the way of his attempts to woo the daughter of Lord Dudley and Ward, and for this crime was sentenced to death. His sister successfully petitioned the daughters of King George III and his sentence was commuted to transportation for life.

He arrived in New South Wales in 1804 and while he struggled with being a convict was kindly treated. He fell in, however, with Henry Browne Hayes (see above) and in 1805 wrote a pamphlet attacking Governor King. For this he was re-transported to Norfolk Island where he was treated harshly. He tried to escape and was outwardly critical of the commandant, Captain Piper. For these offenses, he was placed in solitary confinement by being marooned on a nearby uninhabited island. He was retrieved after four months, but his physical and mental health had been shattered. He was sent back to Sydney in 1808 and worked as a chaplain in Newcastle. Governor Macquarie pardoned him in 1811 and he departed for England. Details of his death are unknown.

Grant's letters and dairies were only recently uncovered and are now in the Australian National Archives, where they provide a valuable resource on the period 1804-11.

Sources: <http://adb.anu.edu.au/biography/grant-john-2118> and also the book *This Beauteous and Wicked Place: Letters and Journals of John Grant, Gentleman Convict*, National Library of Australia (2000, Yvonne Cramer, (ed.))



Scenario Seed: The Gentleman Stalker

The following scenario seed looks at a supernatural mystery involving that class of convicts known as the Gentlemen Convicts. It centres upon an informal 'secret society' of such convicts that meets from time to carouse and talk about grand plans to overthrow order in the colony (and then carouse some more). Despite this society having almost no connections with the occult or the dark arts, it appears to have attracted the attention of a subtle but deadly supernatural foe. Members of the society are being killed off at an alarming rate, and in gruesome fashion. Nobody knows why. Can the investigators get to the bottom of the mystery of the gentleman stalker ... or is the society doomed to be wiped out by the merciless and relentless hand of the Cthulhu Mythos?

The scenario can be run at any time within the *Convicts & Cthulhu* era after 1794. Keepers who are particularly assiduous about historical accuracy might need to plan some minor changes if the scenario is being run prior to 1807 (one of the key locations – George Cribbs' slaughter yard in the Rocks – did not historically get established until 1807; but any other earlier generic butcher's yard can be substituted if needed).

Keeper's Introduction

At the centre of this adventure is the dilettante 'secret society' of Gentlemen Convicts which variously goes by the names "Hogg's Hogs" (after Thomas Hogg who is its longest-serving member), "The Staves of Thyrsus" (after symbols associated with the Greek god Dionysius), and more prosaically "The Enlightened Brothers". Despite their pompous names, this dilettante group of free-thinking Gentleman Convicts exists primarily as a social club of mildly seditious nature. In recent days, however, a mysterious figure has begun to haunt members of this secret society, tracking down its members in secluded places and killing one of their number in a manner most terrifying. The rank-and-file members of the society have no explanation for the stalking or the slaying ... but they want both to stop. Fast. And they are willing to pay a group of investigators to get to the bottom of the mystery before the shadowy murderer picks off more victims.

In truth, the origins of the disturbing murders lay in an occult ritual gone wrong. While almost none of the Enlightened Brothers has any use or interest in matters supernatural, two of their number are secret dabblers. Sarum Greensleigh, a minor English noble who was only recently sworn-in as a member, has some (imperfect) knowledge of the Cthulhu Mythos and of ritual magic – learned from time spent practicing with a coven of Yog-Sothoth worshippers back in England. When first he joined the secret society, he listened intently to the group's soapbox ranting (usually greased by rum) about how they would remake the Colony when finally they seized control. Such conversations never went any further than booze-laden pontification, but after Greensleigh had earned the trust of the Enlightened Brothers he revealed to them his belief in powers of otherworldly origin and his status as a ritual sorcerer. Via such powers, he fervently believed, the group might achieve its ambitions of power – not through violence or even by political means, but by magic.

The rest of the society laughed at him. All except for young Francis Walton, who believed him enough to approach him several days later to ask for proof of his occult wisdom.

MASTER AND DISCIPLE

Some months previously, Greensleigh had been sent from England a crate of books and among them was a forbidden tome, which spoke of Yog-Sothoth and how he might reward his followers. The would-be sorcerer showed this grimoire to Walton, and the younger man was drawn into the dark and terrible secrets it held. *[The Keeper is welcome to choose whatever Mythos Tome he or she would like to introduce to their campaign; if using Mythos Option C, however, see page 18.]*

Greensleigh and Walton together delved deeper into how they might placate the dark god Yog-Sothoth and profit by it. Eventually the two concluded that they needed to conduct a magical ceremony – which, according to the tome, required the participation of three or more "men of pure blood." Walton was keen to go back to the Enlightened Brothers to ask for their involvement, but for Greensleigh the sting and embarrassment of the earlier rebuffing was still too fresh. Besides, he argued, Thomas Hogg – a fervent church-goer – would never agree. Not to be denied their goal, the pair concocted a cunning plan.



In another chapter of the musty tome Walton read about the preparation of “magickal proxies”, effigies into which a fragment of a person’s life essence might be temporarily stored. Such proxies may serve as substitute participants in the conduct of ritual magic.

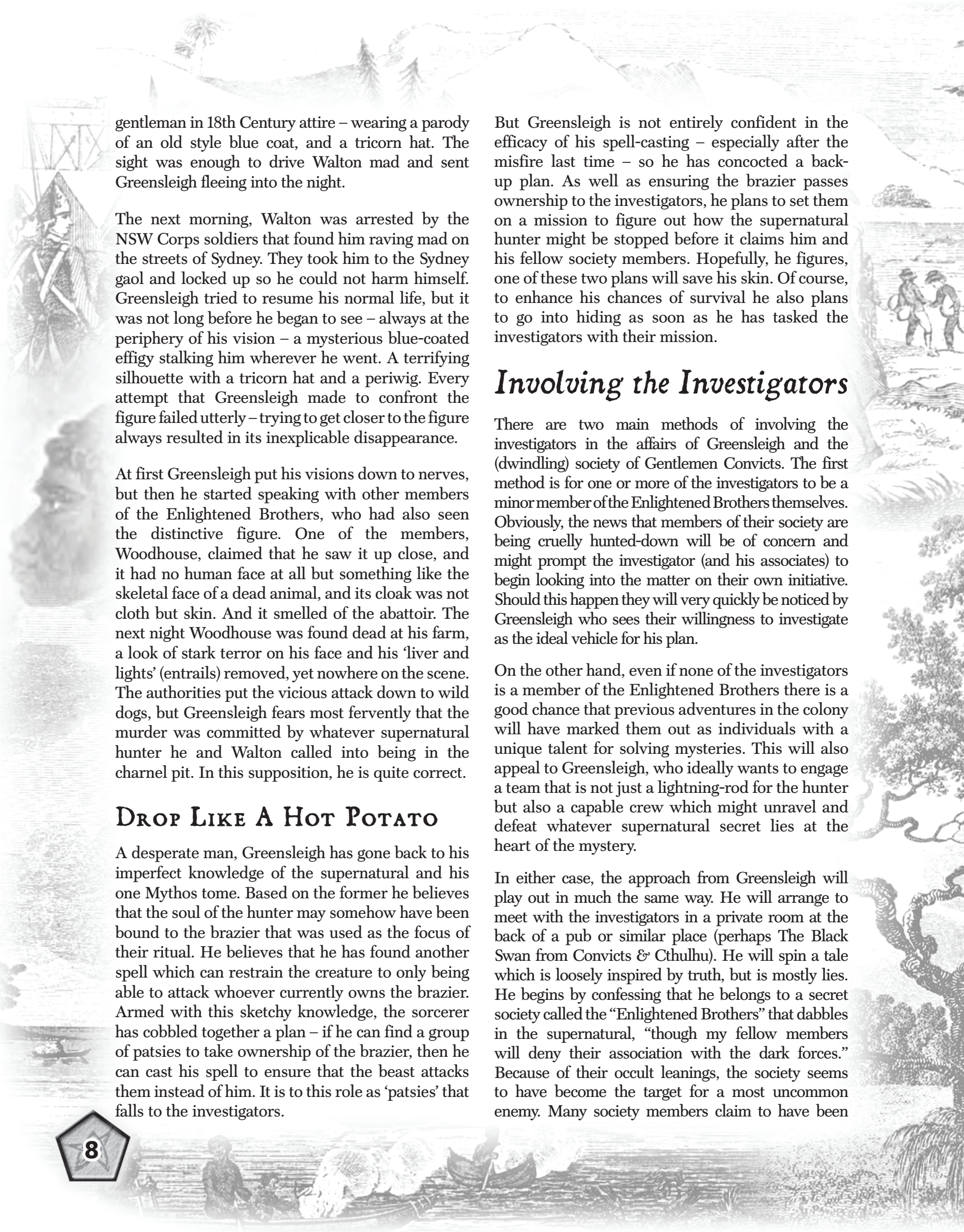
So it was that Greensleigh and Walton set about making a set of ritual proxies – each consisting of a clay bottle, loosely shaped to resemble one of the members of the Enlightened Brothers. Into each proxy, a small quantity of the corresponding person’s blood was placed – the bond which imbued them with a part of the person’s essence. Collecting these small bloody samples without the knowledge or consent of the targeted Brothers was not an easy task. But thanks to a series of small ‘mishaps and accidents’ arranged by Greensleigh and Walton, the task was completed in just a few short weeks. All in all the pair created six such bottles – enough, they hoped, to cover off on the spell requirement (figuring that not all of those in the secret society were necessary of “pure blood”).

Armed with the proxy bottles, and also another magickal “artefact” – an ancient-looking brazier carved with strange sigils – the pair were ready to

cast their ritual. The ceremony called for a large quantity of sacrificial ‘material’ – flesh, living or dead. Fortunately, through innocent inquiries amongst the Brothers, Greensleigh had been placed in touch with a limitless source of such matter in the form of the slaughter-yard of a butcher in The Rocks named George Cribb. Sneaking into the miasma-filled yard late one night, and standing before the charnel pit into which countless animal parts had been discarded, the pair conducted their ritual.

THE MAN IN THE BLUE COAT

Whether because their cobbled-together ritual was flawed, or simply because the ‘stars weren’t right’, the attempt by Greensleigh and Walton to summon Yog-Sothoth was a failure. But the ceremony wasn’t completely ineffectual – rather than calling the attention of an Outer God, the ritual cast by the pair brought something completely different to the charnel pit in George Cribb’s slaughter yard. It rose up from the decaying flesh of the animals, binding the disparate horns, skins and sinews into a disgusting man-like form. The terrifying supernatural thing looked superficially something like an old-fashioned



gentleman in 18th Century attire – wearing a parody of an old style blue coat, and a tricorn hat. The sight was enough to drive Walton mad and sent Greensleigh fleeing into the night.

The next morning, Walton was arrested by the NSW Corps soldiers that found him raving mad on the streets of Sydney. They took him to the Sydney gaol and locked up so he could not harm himself. Greensleigh tried to resume his normal life, but it was not long before he began to see – always at the periphery of his vision – a mysterious blue-coated effigy stalking him wherever he went. A terrifying silhouette with a tricorn hat and a periwig. Every attempt that Greensleigh made to confront the figure failed utterly – trying to get closer to the figure always resulted in its inexplicable disappearance.

At first Greensleigh put his visions down to nerves, but then he started speaking with other members of the Enlightened Brothers, who had also seen the distinctive figure. One of the members, Woodhouse, claimed that he saw it up close, and it had no human face at all but something like the skeletal face of a dead animal, and its cloak was not cloth but skin. And it smelled of the abattoir. The next night Woodhouse was found dead at his farm, a look of stark terror on his face and his ‘liver and lights’ (entrails) removed, yet nowhere on the scene. The authorities put the vicious attack down to wild dogs, but Greensleigh fears most fervently that the murder was committed by whatever supernatural hunter he and Walton called into being in the charnel pit. In this supposition, he is quite correct.

DROP LIKE A HOT POTATO

A desperate man, Greensleigh has gone back to his imperfect knowledge of the supernatural and his one Mythos tome. Based on the former he believes that the soul of the hunter may somehow have been bound to the brazier that was used as the focus of their ritual. He believes that he has found another spell which can restrain the creature to only being able to attack whoever currently owns the brazier. Armed with this sketchy knowledge, the sorcerer has cobbled together a plan – if he can find a group of patsies to take ownership of the brazier, then he can cast his spell to ensure that the beast attacks them instead of him. It is to this role as ‘patsies’ that falls to the investigators.

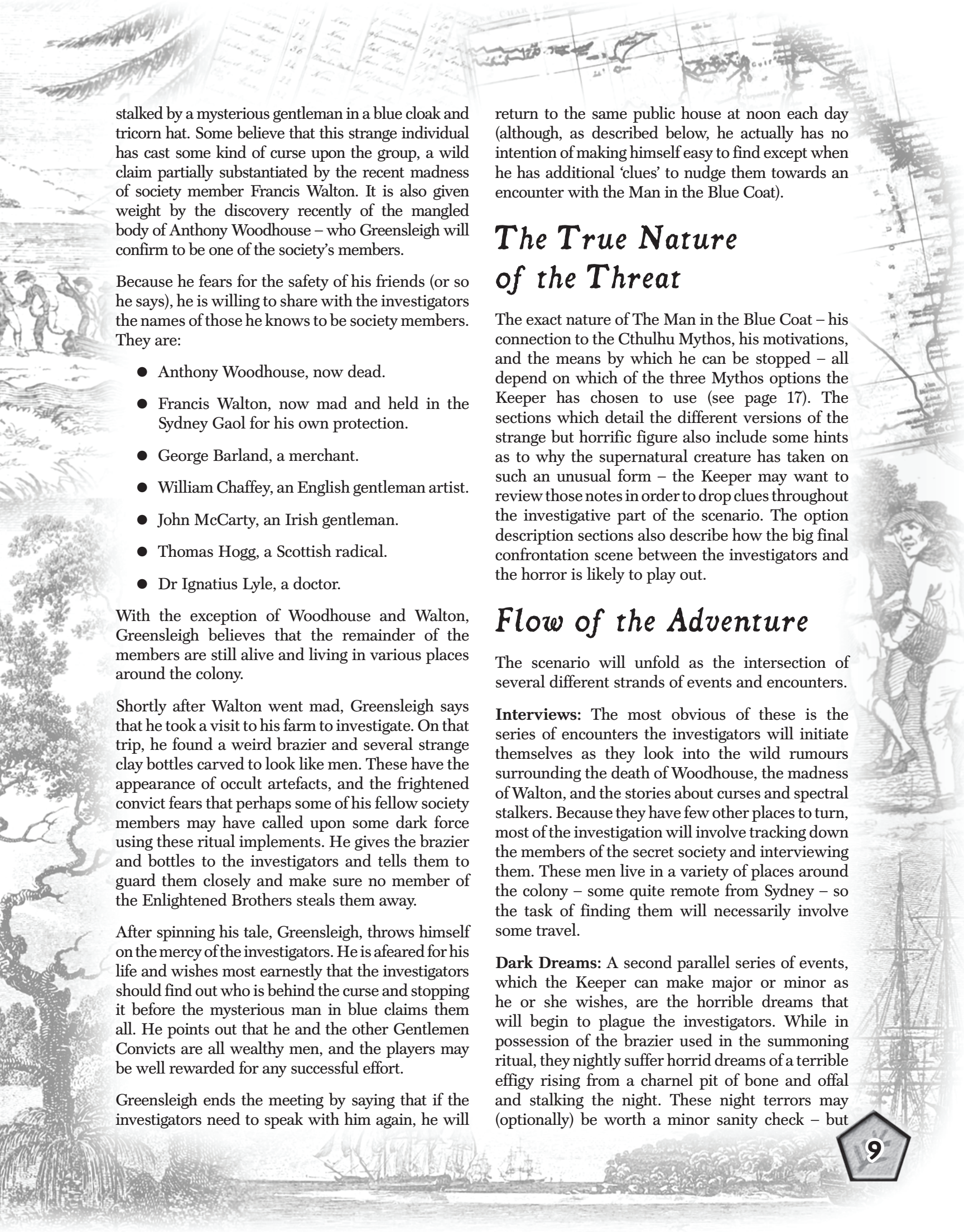
But Greensleigh is not entirely confident in the efficacy of his spell-casting – especially after the misfire last time – so he has concocted a back-up plan. As well as ensuring the brazier passes ownership to the investigators, he plans to set them on a mission to figure out how the supernatural hunter might be stopped before it claims him and his fellow society members. Hopefully, he figures, one of these two plans will save his skin. Of course, to enhance his chances of survival he also plans to go into hiding as soon as he has tasked the investigators with their mission.

Involving the Investigators

There are two main methods of involving the investigators in the affairs of Greensleigh and the (dwindling) society of Gentlemen Convicts. The first method is for one or more of the investigators to be a minor member of the Enlightened Brothers themselves. Obviously, the news that members of their society are being cruelly hunted-down will be of concern and might prompt the investigator (and his associates) to begin looking into the matter on their own initiative. Should this happen they will very quickly be noticed by Greensleigh who sees their willingness to investigate as the ideal vehicle for his plan.

On the other hand, even if none of the investigators is a member of the Enlightened Brothers there is a good chance that previous adventures in the colony will have marked them out as individuals with a unique talent for solving mysteries. This will also appeal to Greensleigh, who ideally wants to engage a team that is not just a lightning-rod for the hunter but also a capable crew which might unravel and defeat whatever supernatural secret lies at the heart of the mystery.

In either case, the approach from Greensleigh will play out in much the same way. He will arrange to meet with the investigators in a private room at the back of a pub or similar place (perhaps The Black Swan from Convicts & Cthulhu). He will spin a tale which is loosely inspired by truth, but is mostly lies. He begins by confessing that he belongs to a secret society called the “Enlightened Brothers” that dabbles in the supernatural, “though my fellow members will deny their association with the dark forces.” Because of their occult leanings, the society seems to have become the target for a most uncommon enemy. Many society members claim to have been



stalked by a mysterious gentleman in a blue cloak and tricorne hat. Some believe that this strange individual has cast some kind of curse upon the group, a wild claim partially substantiated by the recent madness of society member Francis Walton. It is also given weight by the discovery recently of the mangled body of Anthony Woodhouse – who Greensleigh will confirm to be one of the society's members.

Because he fears for the safety of his friends (or so he says), he is willing to share with the investigators the names of those he knows to be society members. They are:

- Anthony Woodhouse, now dead.
- Francis Walton, now mad and held in the Sydney Gaol for his own protection.
- George Barland, a merchant.
- William Chaffey, an English gentleman artist.
- John McCarty, an Irish gentleman.
- Thomas Hogg, a Scottish radical.
- Dr Ignatius Lyle, a doctor.

With the exception of Woodhouse and Walton, Greensleigh believes that the remainder of the members are still alive and living in various places around the colony.

Shortly after Walton went mad, Greensleigh says that he took a visit to his farm to investigate. On that trip, he found a weird brazier and several strange clay bottles carved to look like men. These have the appearance of occult artefacts, and the frightened convict fears that perhaps some of his fellow society members may have called upon some dark force using these ritual implements. He gives the brazier and bottles to the investigators and tells them to guard them closely and make sure no member of the Enlightened Brothers steals them away.

After spinning his tale, Greensleigh, throws himself on the mercy of the investigators. He is afeared for his life and wishes most earnestly that the investigators should find out who is behind the curse and stopping it before the mysterious man in blue claims them all. He points out that he and the other Gentlemen Convicts are all wealthy men, and the players may be well rewarded for any successful effort.

Greensleigh ends the meeting by saying that if the investigators need to speak with him again, he will

return to the same public house at noon each day (although, as described below, he actually has no intention of making himself easy to find except when he has additional 'clues' to nudge them towards an encounter with the Man in the Blue Coat).

The True Nature of the Threat

The exact nature of The Man in the Blue Coat – his connection to the Cthulhu Mythos, his motivations, and the means by which he can be stopped – all depend on which of the three Mythos options the Keeper has chosen to use (see page 17). The sections which detail the different versions of the strange but horrific figure also include some hints as to why the supernatural creature has taken on such an unusual form – the Keeper may want to review those notes in order to drop clues throughout the investigative part of the scenario. The option description sections also describe how the big final confrontation scene between the investigators and the horror is likely to play out.

Flow of the Adventure

The scenario will unfold as the intersection of several different strands of events and encounters.

Interviews: The most obvious of these is the series of encounters the investigators will initiate themselves as they look into the wild rumours surrounding the death of Woodhouse, the madness of Walton, and the stories about curses and spectral stalkers. Because they have few other places to turn, most of the investigation will involve tracking down the members of the secret society and interviewing them. These men live in a variety of places around the colony – some quite remote from Sydney – so the task of finding them will necessarily involve some travel.

Dark Dreams: A second parallel series of events, which the Keeper can make major or minor as he or she wishes, are the horrible dreams that will begin to plague the investigators. While in possession of the brazier used in the summoning ritual, they nightly suffer horrid dreams of a terrible effigy rising from a charnel pit of bone and offal and stalking the night. These night terrors may (optionally) be worth a minor sanity check – but

The 'Man in Blue' Killings

DAY	VICTIM	MANNER OF DEATH
Day before scenario starts	Anthony Woodhouse	Torn apart; authorities believe by wild dogs
Day 2	Francis Walton	Brutally murdered while in his gaol cell (no surviving witnesses); his guard is also killed. Authorities blame Aborigines.
Day 4	John McCarty	Torn apart along with his mistress and servants; apparently shot his assailant to no avail.
Day 6	William Chaffey	Slashed brutally in his home; apparently fired a musket at his assailant; found amid a pile of animal bones.
Day 8	Dr Ignatius Lyle	Foully mutilated in the farmhouse he is using as a hideaway.
Day 10	Thomas Hogg	Attacked and slaughtered in his home; bravely throws himself on his assailant to allow his servant girl Annie to escape the horrific beast.
Day 12	George Barland	Killed at home along with his whole family; the final murder.

otherwise they cause no harm. They should serve as a constant reminder, however, that something supernatural is still at large.

The Murders: Every second night after the investigators are engaged by Greensleigh, another society member is killed by the Man in the Blue Coat. The table nearby summarises the order and manner of these slayings. With the exception of Walton – who is killed in his gaol cell – the other murders take place in or near the victims' homes or farms. Because some of these are in remote places the deaths may not immediately be noticed and news of the brutal slayings will take some time to travel. If the investigators (or any other NPC) happens to be at the site of one of the slayings they too will be indiscriminately attacked also. However, those who flee are not pursued by the thing (see The Thing from the Bone Pit description on page 19). In each case, once it has murdered its appointed victim, the thing departs silently.

Additional 'Clues' From Greensleigh: Sarum Greensleigh represents a wild card that the Keeper can use to either direct or confuse the investigators depending on how well they are proceeding. In the first few days of the scenario he lays low – casting his spell (which fails) and hoping that his plan to redirect the attentions of the stalker onto the bearers

of the brazier will work. After news emerges of more Enlightened Brothers being killed, he will deduce that this plan has failed. Always inventive, Greensleigh will concoct alternative theories and plans, at the Keeper's discretion. Perhaps he decides that somehow the Man in Blue is bound to the tome used in the ritual: by inventing another lie (e.g., his discovery of the tome on Walton's farmstead) he can give the book to the investigators "to help in their investigation." If things are getting truly desperate, the convict sorcerer might even decide that the only way to stop the stalker is to arrange for the investigators to visit the charnel yard, the site of the original ceremony (perhaps at night). To arrange such an eventuality Greensleigh might pass on a "new piece of information" that he has learned: that in his last days as a sane man Walton was desperate to meet a man named George Cribb, somewhere in The Rocks.

Contact between Greensleigh and the investigators will always happen because he has initiated a meeting. Despite having promised to make himself available daily at the public house, any investigators that attempt such a rendezvous will be sorely disappointed. In fact, except when feeding bogus information or 'cursed' artefacts to the investigators he spends his time in hiding, out on Muir's Farm (see page 17).



Investigating the Secret Society

A significant proportion of the adventure will be spent with the investigators tracking down and interviewing members of the Enlightened Brothers, trying to piece together details of the murders and their glimpses of the horrific stalker. This will be complicated the periodic elimination of society members.

ANTHONY WOODHOUSE (DECEASED)

Woodhouse is already dead at the start of the scenario. Regardless there are details that investigators can glean from asking his neighbours, local authorities, and others that knew him.

- Woodhouse had a home in Parramatta, near the military barracks.
- The local Parramatta constable believes Woodhouse was killed by wild native dogs.
- Although no townspeople saw a man in a blue coat, a slovenly Corporal at the Parramatta barracks did claim to see what he thought was a naval officer hanging around town the night of the crime. (Naval officers traditionally dressed in blue uniforms.) The man was going to go and fight this man for daring to follow him, but fell down drunk before he could get there. He has wild theories about Navy officers that support mad suppositions of why one might have been there.

- Searching the dead man's house: It is an orderly farmhouse with three servants, all who were out drinking the night of his death. (As a convict, he has no other convicts assigned to him, but being wealthy could afford to hire workers). No sign of occult activity can be found in the house, nor sign of forced entry.
- Terrible odour: regardless of whether the investigators visit immediately after Woodhouse's death or a week later, the smell of the abattoir remains hanging around the place.
- Two tiny details which might be noticed in the house (with the relevant skill roll):
 - A small bandage with a spot of blood from an injury lies in the fireplace.
 - A few small animal bones are scattered around the room in which he died; if examined these turn out to be from young pigs and goats.

FRANCIS WALTON (LUNATIC)

At the start of the scenario, Walton is incarcerated (and catatonic) in the small gaol near the military barracks in Sydney. He is the second to be murdered by the Man in Blue, killed in his cell.

- The sudden madness of Walton is not seen as particularly remarkable by anyone; so many people go mad in New South Wales that it is hardly worth inquiring much about.

- Either before or after his murder, Walton's house can be searched – it is a small cottage in the outer fringes of Sydney on the Parramatta road. His belongings include many books, some of which are occult in nature (although the really valuable ones are gone).
- Observant investigators visiting Walton's home can (with a relevant skill roll) see that the place has clearly already been searched by someone else (Greensleigh).
- One small detail in Walton's home that might be noticed (with the relevant skill roll):
 - There is a small bandage with a blood spot, as from a minor injury among some litter at the back of the house.
- Walton's murder: On the night Walton is killed, he is murdered in his cell. The guard on duty is likewise killed. The local officials blame Aboriginals, though haven't anything beyond prejudice and ignorance to support their theories.
- If investigators search his gaol cell (either before or after he has been killed) they find only a few possessions – a comb, some soap and a quill but no ink.
 - Observant investigators may (with an easy skill roll) notice that the lunatic has apparently been scratching on the walls of his prison cell with bloodied fingernails 'The bone against the bone' over and over. Since he is mad, no-one has taken much notice of this.

JOHN MCCARTY (DRUNKARD)

McCarty is a cantankerous and argumentative Irishman who lives on a farm in the lower Hawkesbury with his mistress Mary Marsott, a free settler woman who has two assigned convicts. He is rarely sober. McCarty was transported as the result of a failed duel, and the sentence has not blunted his volatile nature. Indeed, he will challenge anyone to a duel whom he does not like or thinks is getting above themselves.

The two assigned convicts are Charles Sarris, a listless pickpocket aged 59 that has been given responsibilities to do yard work and Sophia Boyle, a bustling milliner transported for theft aged 21,

assigned to do domestic chores. Mary appears to do most of the farm work (they have a few cows and pigs and some crops). She is very loyal to McCarty

Interviewing McCarty:

- Flattery will work wonders on McCarty, he is particularly vain about his ancestors.
- If asked about any weirdness or supernatural practices among the Enlightened Brothers he will scoff but then relate the rather peculiar beliefs of one member – Sarum Greensleigh – who had some wild ideas about "great and secret powers". He confides that Greensleigh begged him not to say anything about such matters, "but where is the harm in a little talk, right?"
- If asked about Walton, he says that he saw the man not long before he went mad. Walton had come up to the Hawkesbury farm to help with putting up a fence, an act of kindness that was somewhat marred by clumsiness – the young man accidentally ended up stabbing McCarty in the hand with a nail by accident. Walton was apologetic which the Irishman claims warranted only a light thrashing by way of reply.
- McCarty's murder: The night McCarty is killed so too are Mary and the servants, all torn apart. An abattoir smell hangs around. A discharged duelling pistol lies by McCarty's dead hand but no sign of where the ball went, even though the room was closed-up. Some fragments of animal bone can be found near the pistol.

WILLIAM CHAFFEY (TERRIFIED)

Chaffey is an English Gentleman of artistic skills and sensibilities, a man of sensitive disposition. As such the madness of Walton and death of Woodhouse (and perhaps others) have thoroughly unnerved him. He lives in a small house in the Rocks. He carries a loaded rifle around with him, though he barely knows how to use it, and pessimistically believes that all of the Brotherhood is doomed.

Chaffey lives alone in his house, having dismissed his servants, since he does not believe they should suffer his fate.

Crimes of the Gentlemen

One source of basic information about the convicts named by Greensleigh as members of the Enlightened Brothers is the Colony's official records of transported convicts. Investigators who make a visit to Government House (and who succeed in some basic skill rolls) can readily find details of the crimes for which the Gentlemen Convicts were convicted. They are as follows:

- Anthony Woodhouse aged 33, English gentleman transported for killing his wife.
- Francis Walton, aged 27, Minor Anglo-Irish noble who forged his father's signature.
- George Barland, aged 40, merchant transported for theft.
- William Chaffey, age 31, English gentleman artist transported for threatening a judge.
- John McCarty, age 43, Irish gentleman transported for a failed duel.
- Thomas Hogg, aged 51, Scottish radical transported for sedition.
- Dr Ignatius Lyle, aged 39. English doctor transported for murder.
- Sarum Greensleigh, aged 59, minor English noble and occult dabbler, transported for forgery and slander.

Interviewing Chaffey:

- Generally, Chaffey is not much of a witness nor a reliable source of information. He struggles to name the others in the group or where they met or anything about them. This is not obfuscation but terror.
- If asked, he will admit that he believes the group dabbled in things man was not meant to know and have called forth dark powers against them.
- Chaffey has seen a man in a blue coat near his property and believes this is an omen that he is next to be killed (depending on when the investigators interview him, he may be right).
- Out of fear, Chaffey approached the local nightwatchman about his stalker and only been laughed at.

- Searching Chaffey's house (either before or after his death):

- Any search reveals a lot of sketches and some paintings and some letters to a lady friend in London. The sketches and paintings are in the Romantic style and rather trite.
- A lucky or thorough search can (with the right skill roll) unearth a more interesting series of recent pen and ink sketches – pieces which recount dreams that have plagued the young artist. The Man in the Blue Coat features in each of these. In one, a victim can be seen thrusting a weapon of bone in the heart of the Blue Coated thing, apparently destroying it.

- Chaffey's murder: On the night of his death he is killed in his home, the rifle discharged and a scatter of animal bone in the centre of the room. Like the others, he has been slashed.

DR IGNATIUS LYLE (AMATEUR INVESTIGATOR)

Ignatius Lyle is an English doctor who was transported on a charge of murder (which he still vehemently denies). He has a sharp and analytical mind and after the second death has occurred, takes it upon himself to investigate the mystery. As they travel around to conduct their own sleuthing, the investigators may cross paths with this amateur detective. Whether this ends up with him being cast as a suspect (for seeming to be in all the most suspicious locations when terribly things happen) or a potential ally will depend on the Keeper and players. If Lyle does team up with the investigators for a while he proves to be a skilled and learned companion, very calm and with a dry wit.

Almost immediately after beginning his detective work, Lyle will take a special interest in tracking down Greensleigh – a figure who suspiciously seems to spend much of his time in hiding. In fact, the only people he ever seems to speak with are the investigators (which immediately makes them questionable in Lyle's eyes). Depending on how the scenario unfolds Lyle may take it upon himself to search both Walton's and Greensleigh's houses.

Dr Lyle lives alone in Kirribilli, in a large house situated little north of Thomas Muir's old farm

(where, unbeknownst to him Greensleigh is currently hiding out – see page 17).

Interviewing Lyle:

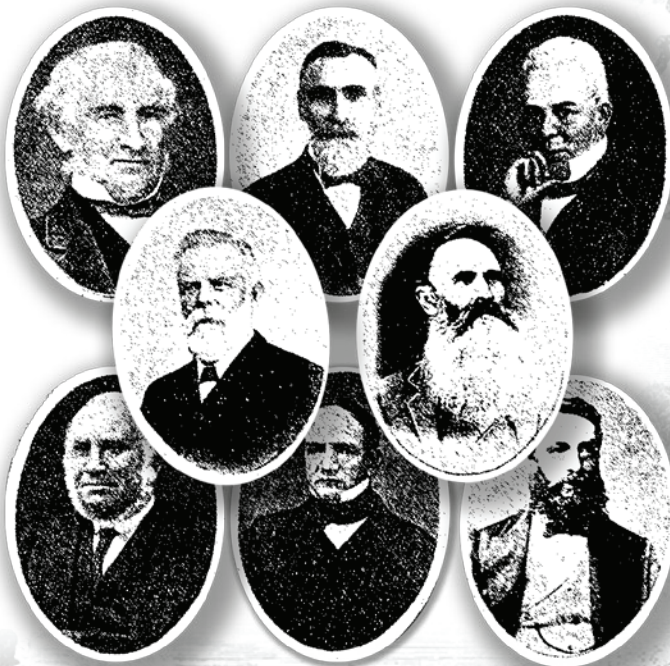
- If investigators ask what Lyle thinks is going on: he has a theory that Greensleigh had angered some kind of Hellfire-Club-style group of nobles back in London and perhaps betrayed their secrets. Someone in Sydney with connections to that group believes that Greensleigh has spread these same secrets to his new group, the Enlightened Brothers. Now, a convict or other blackguard has taken up the task of murdering the Enlightened Brothers, and is assuming this terrifying guise as a warning to others.
- If asked about the secret society's "occult leanings": Lyle dismisses any such suggestions, noting that it was only Greensleigh who had any interest in such poppycock. And even that man's occultism was, in Lyle's opinion, little more than 'pernicious rot he amused himself with and which we tolerated'.
- If asked whether he has recently been victim of any small cuts or similar, Lyle will initially respond in the negative and then some moments later recall one insignificant case: some weeks ago, Walton pricked him with a needle in a bizarre accident when a needle got stuck in Lyle's hat.
- Lyle's murder: On the night of his death, he is foully mutilated, as though someone took umbrage to his theories.

THOMAS HOGG (PATERNAL AND ASSURED)

Hogg is a deeply religious elder Scotsman, and a philosophical thinker. Unlike most of the other members of the Enlightened Brothers, Hogg doesn't consider himself to be in any danger from the Man in the Blue Coat. He lives in an old house in central Sydney, not far from Government House. It is dangerously decrepit. He shares the house with a servant Annie Beddows aged 20, a ticket of leave convict who has been in the colony since her teens. She tends to his domestic needs but there is no relationship between them except a fatherly affection.

Interviewing Hogg:

- If asked about occult practices (or the odd beliefs of Greensleigh and his "lackey" Walton): Hogg is extremely angry at Greensleigh and Walton for what he sees as Satanic practice.
- If asked about the madness of Walton and the series of murders: he believes Walton was always insane anyway and the murders are a falling out amongst a bunch of would-be gentlemen who have shown themselves to be corruptible rogues.
- Particularly observant investigators may (with a relevant skill roll) spot the fact that Hogg has a dried cut on his hand. If asked about it, he says the injury seems to have happened in his sleep. He blames the rough wooden slats of the bed he sleeps on.
- Hogg's murder: On the night that he is murdered Hogg flings himself at his attacker and yells for Annie to flee. This enables her to survive, but by the time she summons soldiers from Government House the Scotsman is already dead.
- Annie's account: if asked about her ordeal with the Man in the Blue Coat, the servant describes the assailant as no man, but a monster with a bone face and claws. She says that although it seemed like a man in a coat, the attire was not made of cloth at all but some kind of loathsome leathery skin.



Investigating Greensleigh (LIAR EXTRAORDINAIRE)

Although initially the 'employer' of the investigators, Sarum Greensleigh is likely to eventually become their prime suspect. This will probably lead to some digging into the man's background in search of clues.

Greensleigh, aged 59, is a minor English noble who was transported for forgery and slander. Normally he lives on his own farm in Kirribilli. Investigators seeking him out will be directed to this place, but upon arriving will find it empty and apparently unlivd in for some days. This is because the would-be sorcerer is currently hiding out in a neighbouring farm – a property previously owned by the historical figure Thomas Muir (see page 3), and still called by most "Muir's Farm". *[If the scenario is set very early in the Convicts & Cthulhu era he may instead be a guest of Muir who still lives in the property].*

- Investigators speaking with Greensleigh's neighbours, will learn that most people consider him to be a generally pleasant individual. A few found him initially contemptuous of his neighbours and his surroundings but these days nobody really has much to say against him.
- Should any investigators have contacts with the Aboriginal Cammeraygal people that live in the area adjacent to Greensleigh's farm, it will be very easy to find someone who has seen the rich convict lurking outside at night with a lantern in hand. Most recently he seems to have spent a lot of time moving belongings from his own farmstead to the empty farm that used to belong to that other rich man, Muir.

As noted in the interview notes for the other Enlightened Brothers, there is one glaring fact that will cast doubt on Greensleigh's initial story – despite his characterisation of the society as an intrinsically occult organisation no other member can recall any mention of the supernatural ... except by Sarum Greensleigh. Some of the people the investigators interview will also remember the man's relentless attempts to recruit people to his odd belief system,

and later stray inquiries in search of acquiring unusual commodities like blood and bone.

There are a number of ways in which investigators might track Greensleigh back to his hiding place:

1. By waiting until he makes contact with them to drop some additional 'clues' – and then tailing him back to Thomas Muir's farm.
2. By hearing the account of local Aboriginal peoples (see above).
3. By talking to local farmers and assigned convicts about Greensleigh's activities (see above) as they are adamant Greensleigh is still living thereabouts, since some people have seen him, though he refuses to speak. Perhaps he has gone to ground somewhere?
4. By talking to any local Sydney business, pub or merchants, where Greensleigh has had dealings. They can show a promissory note which the gentleman convict has recently provided as payment. It is written on a scrap of torn parchment with a family watermark and the name Thomas M— the rest torn off. (Greensleigh has used paper from Muir's old desk – Keepers should note he would not be so foolish as to pay investigators this way, preferring beautiful, untraceable rum.
5. Among Greensleigh's papers is a sketch of the exterior and interior of a farmhouse. Research would have to be done among the Land Grants register in Government House to identify it as Muir's farm.
6. By waiting until all other members of the Enlightened Brothers have been slain; after this occurs the Man in Blue will make a very conspicuous bee-line to the location of the one surviving member – Greensleigh. To assist in tracking down its final prey, strange lights will appear in the sky above Muir's farm ... leaving the investigators just enough time to race to the place before the supernatural horror claims its last victim.



GEORGE BARLAND (LINK TO THE BUTCHER)

Barland is an affable merchant with a wife and three young children, all born in the Colony. He lives in the Rocks near George Cribb's butcher shop (and indeed it was he who introduced Greensleigh to Cribb's establishment, see below). He is an emancipist but has no love Bligh or Macarthur. Barland is ready with a rum and a cosy chair for anyone who drops by: he genuinely likes to extend his circle of contacts.

Interviewing Barland:

- If asked about occult practices in the Brotherhood: he says that only Greensleigh seemed to take that sort of thing seriously. Barland is embarrassed about Greensleigh's occult leanings, but 'likes to keep an open mind'. He has a good memory and can clearly recall that the occultist asked him once about the possibility of obtaining specialty occult books from book dealers back in London. He can even remember that there was a particular author – someone who had penned a grimoire that Greensleigh said was important to his work here in the colony.
- If asked about Greensleigh: Barland also recalls that Greensleigh approached him in search of a ready supply of fresh bones – intended for the dogs that the latter kept on his farm. The merchant has never been to Greensleigh's farm but took this request on face value and put him in touch with a butcher that works nearby in the Rocks, a man named George Cribb.
- If asked about the murders: he believes the crimes are committed by someone who has a vendetta against the Enlightened Brothers. He is sufficiently worried about his own safety that he has arranged for a pair of convicts (who sometimes smuggle for him) to stand guard outside his house at night.
- Barland's murder: On the night Barland is murdered, he, the convicts and his whole family are killed by the Man in the Blue Coat. This is the last of the periodic killings and moves the scenario into the inevitable final showdown between Greensleigh and the hunter.

OTHER POTENTIAL COMPLICATIONS

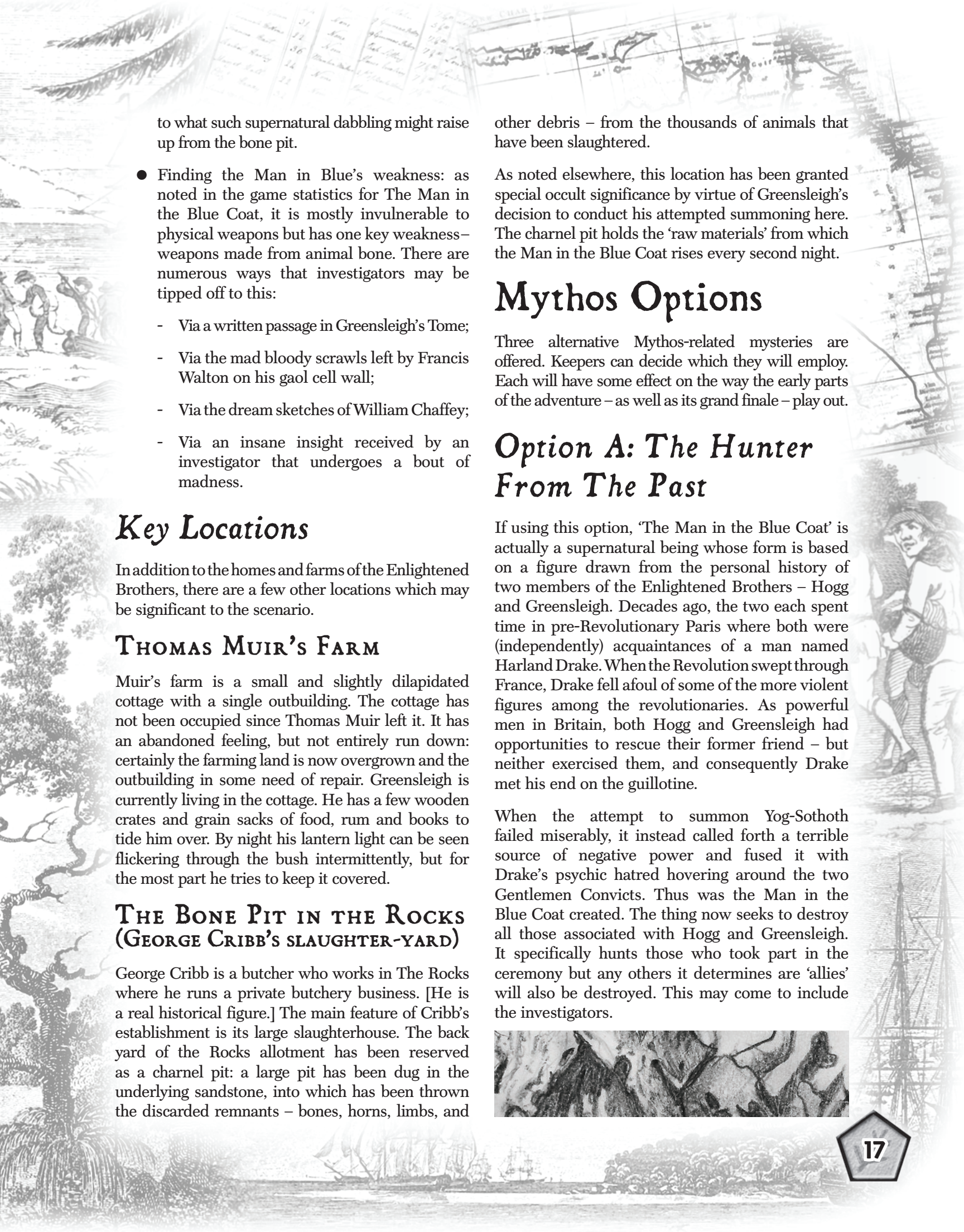
If the Keeper wants to introduce additional intrigue into the investigation, other affiliations of the NPCs might cast doubt upon their loyalties or even introduce other suspects. Some examples:

- Hogg is part of the Scottish radicals;
- McCarty is one of the United Irishmen though he keeps this secret from the others except Hogg;
- Chaffey and Dr Lyle are Freemasons (though not illegal, Freemasonry is somewhat frowned upon the Government).

Investigating the Man in the Blue Coat

Investigators may take it upon themselves to go scouring the streets of Sydney or Parramatta in the hope of tracking down the mysterious Man in Blue. Most such plans are doomed to failure, however more well-informed plans might have better luck:

- **The Charnel Pit:** if investigators somehow learn of the significance of the charnel pit in George Cribb's slaughter yard, they can use that knowledge to their advantage. Each night that the Man in the Blue Coat murders, it rises from out of the decaying flesh of that pit – and after each killing, it returns silently to the same location to dissolve back into its component parts.
- **Using Greensleigh's Tome:** The Mythos volume which was originally used to (accidentally) call up this mysterious entity may conceivably contain important knowledge that would allow someone to predict its movements. It might also contain magickal incantations that allow a sorcerer to discern the location of the summoned beast. Particularly scholarly investigators – a rarity in *Convicts & Cthulhu* – may be able to find such wisdom in time to use it against the beast. Even more brazen (foolhardy) plans may call for recreating the original ritual that Greensleigh and Walton used to create the Man in Blue: the Keeper will need to use his or her own judgement as



to what such supernatural dabbling might raise up from the bone pit.

- Finding the Man in Blue's weakness: as noted in the game statistics for The Man in the Blue Coat, it is mostly invulnerable to physical weapons but has one key weakness—weapons made from animal bone. There are numerous ways that investigators may be tipped off to this:

- Via a written passage in Greensleigh's Tome;
- Via the mad bloody scrawls left by Francis Walton on his gaol cell wall;
- Via the dream sketches of William Chaffey;
- Via an insane insight received by an investigator that undergoes a bout of madness.

Key Locations

In addition to the homes and farms of the Enlightened Brothers, there are a few other locations which may be significant to the scenario.

THOMAS MUIR'S FARM

Muir's farm is a small and slightly dilapidated cottage with a single outbuilding. The cottage has not been occupied since Thomas Muir left it. It has an abandoned feeling, but not entirely run down: certainly the farming land is now overgrown and the outbuilding in some need of repair. Greensleigh is currently living in the cottage. He has a few wooden crates and grain sacks of food, rum and books to tide him over. By night his lantern light can be seen flickering through the bush intermittently, but for the most part he tries to keep it covered.

THE BONE PIT IN THE ROCKS (GEORGE CRIBB'S SLAUGHTER-YARD)

George Cribb is a butcher who works in The Rocks where he runs a private butchery business. [He is a real historical figure.] The main feature of Cribb's establishment is its large slaughterhouse. The back yard of the Rocks allotment has been reserved as a charnel pit: a large pit has been dug in the underlying sandstone, into which has been thrown the discarded remnants – bones, horns, limbs, and

other debris – from the thousands of animals that have been slaughtered.

As noted elsewhere, this location has been granted special occult significance by virtue of Greensleigh's decision to conduct his attempted summoning here. The charnel pit holds the 'raw materials' from which the Man in the Blue Coat rises every second night.

Mythos Options

Three alternative Mythos-related mysteries are offered. Keepers can decide which they will employ. Each will have some effect on the way the early parts of the adventure – as well as its grand finale – play out.

Option A: The Hunter From The Past

If using this option, 'The Man in the Blue Coat' is actually a supernatural being whose form is based on a figure drawn from the personal history of two members of the Enlightened Brothers – Hogg and Greensleigh. Decades ago, the two each spent time in pre-Revolutionary Paris where both were (independently) acquaintances of a man named Harland Drake. When the Revolution swept through France, Drake fell afoul of some of the more violent figures among the revolutionaries. As powerful men in Britain, both Hogg and Greensleigh had opportunities to rescue their former friend – but neither exercised them, and consequently Drake met his end on the guillotine.

When the attempt to summon Yog-Sothoth failed miserably, it instead called forth a terrible source of negative power and fused it with Drake's psychic hatred hovering around the two Gentlemen Convicts. Thus was the Man in the Blue Coat created. The thing now seeks to destroy all those associated with Hogg and Greensleigh. It specifically hunts those who took part in the ceremony but any others it determines are 'allies' will also be destroyed. This may come to include the investigators.





Additional Clues:

- There is a passage in Greensleigh's Mythos tome warning that summonations will draw any 'past evils unredeemed'
- If prompted, either Greensleigh or Hogg can tell them Drake's tale.
- If either Hogg or Greensleigh ever sees the form of The Man in Blue – or even hears a detailed description of its appearance – they may not be able to suppress a physical reaction, since both will immediately recognise its similarity to Drake.
- Hogg keeps a diary whose entries reveal the whole sorry saga, and a description of Drake's outfit. It explicitly includes his personal worries that past sin may come back to haunt its author.

Denouement: Once all the society is dead the 'Man in Blue' will vanish. An intentional *mea culpa* will confuse the thing enough to drive it back its bone pit for 24 hours, but it will then reform and return. Some conspicuous act of appeasement to the reputation of Drake may permanently call off the thing (a letter to the French placed on a merchant ship heading to Europe, perhaps). In this case the creature will fall into a stinking rubble on component animal pieces and be seen no more.

Option B: Dreams of Freedom Dying

If using this option, 'The Man in the Blue Coat' is actually a creature of the Dreamlands, dumped into this reality by the spell gone wrong and seeking to revenge itself on its summoners and use them to return to its home. To do this it is taking their eyes, attempting to use them to see its way back into the Dreamlands. The thing was born of the nightmares of those denied freedom or those whose rebellions and revolutions ended in terrible violence. It inhabits a dire corner of the Dreamlands where violence and doom are the prevailing mood and mad mobs and tyrants feud.

Additional Clues:

- All those living around the Charnel Pit in the Rocks are all having the same dream of the Thing rising from the Pit.

- Anyone with insane insight or some other kind of revelation learns the Pit is also its gateway to home, though it does not know it.
- The murderous thing takes the eyes of its victims, in addition to its other mutilations.
- Greensleigh's Mythos tome contains a spell that uses eyes as a way of detecting the gate to the Dreamlands from the Pit and can reverse it. The creature is inarticulately trying to emulate this spell and failing.
- Chaffey's art works include Dreamscapes and the Pit as well, with a gate leading out of it.

Denouement: Investigators must use the book to cast a spell on their own eyes, or alternately some other Occult means of learning the Dreamlands gate is in the Bone Pit. They can reverse the spell and open the Pit and suck the monster back in and out of this reality. Equally, defeating it in combat banishes it back to the Dreamlands. If Keepers wish to use this to commence a series of Dreamland adventures, it could be that the Pit constitutes a physical gate that enters into the Underworld.

Option C: The Bone Book of the Patriarch

If using this option, the malignant force that is driving the supernatural manifestations is actually bound into the pages of the Mythos tome owned by Greensleigh. The Man in the Blue Coat is merely a tool created by this supernatural power to enact its will in the physical world. The book is The Bone Book of the Patriarch, the product of a mad heretical cult from the late middle ages. By some unknown means it fetched up in Revolutionary France and was brought to London for safekeeping, whereupon it was found and "appropriated" by Gentleman thief Sarum Greensleigh.

While the Book of the Patriarch is an immensely powerful magickal artefact, it is in truth little more than a massive trap; it exists to entice hapless dabblers into casting its spells. The spells are designed to seem – on paper at least – to be exactly what the would-be sorcerer most needs. But in reality, their ritual incantations will only ever result in one outcome: the summoning of The Man in the Blue Coat. This strange being is the book's hunter,

a being whose sole mission is to create as much carnage as possible. The terror and misery created by such actions are siphoned back into the Book, sustaining its existence.

Additional Clues:

- If using this option, the Book is not in Greensleigh's possession but is found among Walton's effects (probably after he has been killed).
- Greensleigh resists speaking of the Book to investigators at all, fearing (rightly) that he has been duped by it and dreading any further hold it might have over him. After four deaths have occurred, however, he will relent and desperately contact the investigators to share his suspicions and fears.
- Investigators who are skilled in History or Occult knowledge may (with the appropriate rolls) be able to determine some aspects of the Book's curious past as a relic.
- An old letter in Greensleigh's house that he has now abandoned mentions the Book and a rumour that it is a trap: Greensleigh has written 'nonsense!' in the margin.

Denouement: Once the Book is in the hands of the investigators it calls to them: they hear voices in their sleep and on a failed roll against their Willpower (POW for BRP-based games) feel compelled to conduct a Summon Thing in the Pit spell. Use the spell in Greensleigh's write up below, or adapt a 'Summon Servitor' type spell, adding requirements for bone and other body parts and the blood of more than three summoners. If they are successful the Thing will stalk and kill them one by one until it is destroyed. If the book is destroyed the Thing will also be destroyed forever.



Statistics

Game statistics for *Call of Cthulhu 7th Edition* are shown below.

Sarum Greensleigh

UNTRUTHFUL EMPLOYER AND CONVICTED
MINOR NOBLE, AGED 59

STR 40	CON 40	SIZ 60	DEX 60	INT 90
APP 70	POW 80	EDU 85	SAN 15	Hit Points: 10
Damage Bonus: none Build: 0 Move: 8 Magic Points: 16				
Brawl	50% (25/10), damage 1D3 + Damage Bonus			
Chiv	50% (25/10), damage 1D4 + Damage Bonus			
Dodge	40% (20/8)			

Skills: Cthulhu Mythos 15%, Credit Rating 45%, Insight 65%, Occult 40%, Stealth 55%.

Spells: **Summon Thing from the Bone Pit:** *The spell requires a joint ritual with at least three summoners or 50 Magic Points and blood from each person taking part in the ritual. The ritual requires bones of at least two large animals or a human from which the creature is constituted. The thing is summoned within 8 hours of the ritual's completion. The Thing is only believed to be under the power of the Summoner, in fact it obeys the strange and unfathomable will of the powers that created it.*

The Man in the Blue Coat (AKA THE THING FROM THE BONE PIT)

This loathsome creature rises every second night from the bone pit in George Cribb's slaughteryard, whose detritus provides its body and clothes. Its clothing appears to be a blue cloak, suit and tricorne hat. These are not cloth but the skin and hair of dead animals slaughtered in the nearby yard and disposed of in the pit. The thing's face is that of a cow skull, its blank eye sockets unlivened by anything like animation. It has long claws on each hand which it uses to attack and to remove organs when desired. It does not speak but can emit a screech like dying animals.

STR 100	CON 80	SIZ 90	DEX 50	INT 25
POW 65	Hit Points: 17			
Damage Bonus: +1D6 Build: 2 Move: 8 Magic Points: 13				

ATTACKS

Attacks per round: 2

Claw 60% (30/15), damage 1D8 + Damage Bonus

Dodge 40% (20/8)

Armour: The thing is invulnerable to all weapons except those made of animal bone.

Skills: Stealth 60%.

Sanity Loss: 2/1D8 Sanity Points to see the Man in Blue. Witnessing the gruesome results of its brutal and bloody dismemberment of a victim costs 1/1D3 Sanity Points.

SPECIAL POWERS

Track Summoners: The Thing has an infallible ability to track any individual who has taken part in a ritual to summon it.

Supernatural Movement: The Thing can move instantaneously from the Bone Pit to the vicinity of one target and back per night. The Book describes its movement powers as greater than this, but the Songlines of the Aboriginal people hamper this power considerably. (A successful skill roll in Occult or Aboriginal Lore identifies this).

Further Source Material

There are several other places where Keeper can find further historical information about Gentlemen convicts. Note also that each thumbnail biographical sketch of real-life Gentlemen Convicts also includes links to more detailed histories.

Books

J B Hirst, *Convict Society and Its Enemies*, Allen & Unwin, 1983.

Tony Moore, *Death or Liberty: Rebels and radicals transported to Australia 1788-1868*, Pier 9, 2010.

ONLINE RESOURCES

Great Britain House of Commons: Select Committee on Transportation, 1812. National Library of Australia, <http://catalogue.nla.gov.au/Record/1887951>

Thomas Fyshe Palmer and William Skirving, *The Trial of the Rev. Thomas Fyshe Palmer*, <https://babel.hathitrust.org/cgi/pt?id=osu.32437000164703;view=1up;seq=7>

The Life of George Cribb in the years 1807-1828, Illawarra Historical Society, Mar/Apr 2004. <http://ro.uow.edu.au/cgi/viewcontent.cgi?article=2217&context=ihsbulletin>

Virtual Sydney Rocks Guidebook: George Cribb http://virtualsydneyrocks.com/GuideBook-Pages/theBigDig/BigDig_People/George-Cribb.htm

The Dirt on the Rocks: <http://thedirton.therocks.com/2010/03/cumberland-street-archaeological-site.html>

Like what you've read, but don't yet own the core Convicts & Cthulhu sourcebook? [Head over to RPGNow or DrivethruRPG and grab yourself a copy](#), either in PDF or softcover Print-On-Demand. Either can be obtained under a "Pay-What-You-Want" pricing model where you pay only the basic cost of creating the copy (\$0 for PDF, or about USD \$4 for the softcover book) plus whatever extra you'd like to send the way of Cthulhu Reborn as a "thank you" donation.